



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

influence of the Upanishads, and especially through the Yoga philosophy, this revered law became practically identified with the impersonal deity of Brahminism." I wish that the author would one day present the evidence for this bold assertion.

Lastly, in minor details the author leaves on me an impression that he left his manuscripts for publication in the hands of those who had no knowledge of the subject. Many names are spelled wrongly; in some cases Chinese names are written separating the family and the personal names, and in others united; one and the same book is cited under different names, such as "a classic on history" and "Shosho" for the same Shū-king; I-king is cited as "a classic on Philosophy"; the mythological portion of the *Chronicles of Japan* is cited as "a book written in ancient times"; the "Gozan," the "Five Great Monasteries," is cited as if it were one temple, etc. There are some startling novelties; for example, that "Japan had conquered the Loo-Choo Islands [in the sixth century!]" (p. 17); "Fujiwara Takechimaro became professor of the university in 704" (p. 19); "the word heaven [in Chinese] is a development from the original teaching about God" (p. 36); "the influence of Buddhism on this teaching becomes very clear if we substitute the 'world of illusion' for 'Ki,' and the word 'spiritual body of Buddha or law' for 'Ri'" (p. 38); "in the beginning of the ninth century, after the Chinese had driven out their enemies, there was a very strong patriotic feeling" (p. 301).

In conclusion, the painstaking labor of the author must be highly respected. But a little more care would have made the book a really valuable contribution to the world. Especially to be desired are perspective and coherence in general and careful investigation of historical data in detail. The volume is of a kind to which good indexes are indispensable; the index (pp. 325-326) is useless.

M. ANESAKI.

UNIVERSITY OF TOKYO, JAPAN.

THE PLACE OF THE CHURCH IN EVOLUTION. JOHN MASON TYLER. The Houghton Mifflin Co. 1914. Pp. xiv, 202. \$1.10.

Professor Tyler offers some wise and generous reflections, chiefly applicable to laymen, but serviceable to the ministry as well. He presents a clear and hopeful outline of evolutionary processes which lead up to personality as the "clearest and fullest expression of the power behind and in civilization." The church is the body through which the divine life is to express itself by degrees more completely,

and its business is to aim at social amelioration in many forms, through the use of the diversity of gifts within it, and even more, to aim at "a higher and better personality." It is to be a centre of contagion—the contagion of goodness—and men who desire to do God's will should be welcome in it, though they may differ in the details of their formal confessions of faith. To remain outside is to miss the encouragement and knowledge that life needs in order to be adequate for its spiritual tasks. Within the church the disciple is in an organization that may be likened, historically, to a ship beating against the wind, but one that gains upon her havens in the end.

There is nothing startlingly new in the book, but its frequent sententious passages are reassuring to faith, and to some they may be even more.

GEORGE T. SMART.

NEWTON HIGHLANDS.

THE THEOLOGY OF THE CHURCH OF ENGLAND. F. W. WORSLEY. E. P. Dutton & Co. 1913. Pp. viii, 259. \$2.25.

This is a very poor book. Such a dogmatic statement needs some proof, even although it seems a pity to waste space to prove what almost a glance would make evident. The book claims to deal with "The Theology of the Church of England." Yet it is only a commentary on the Thirty-nine Articles, together with a few remarks on the Prayer Book. Not a word about Hooker or Jewel or Chillingworth or Laud or Taylor or Tillotson!

Even within its scope the book fails in scholarship and in fairness. As to scholarship, the author, after mentioning the "thirteen articles" drawn up at a conference of Lutheran and Anglican divines, together with some other early documents, says, "None of the above had any real influence on the Articles as we have them." Yet the effect which these thirteen articles had on the Thirty-nine can be seen by a glance at the former as given in Hardwick's *History of the Articles of Religion*. And Gibson says of them in his book on the Articles: "Their importance, however, historically, is very great, for they form the link between the Confession of Augsburg and our own Articles. A comparison of the three documents makes it perfectly clear that it was only through the medium of the Book of the Thirteen Articles that the Lutheran formulary influenced the Forty-two Articles of 1553, from which our own are descended."

As to fairness, the following quotation will suffice. Mr. Worsley says in his preface: "Another leader, Dr. Hastings Rashdall, writes